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THE
MISSIONARY
GUARDIAN:

A MONTHLY MAGAZINE

OF THE

REFORMED CHURCH IN THE UNITED STATES.

LIFE, LIGHT AND LOVE FOR THE WORLD.

"GO YE INTO ALL THE WORLD, AND PREACH THE
GOSPEL TO EVERY CREATURE."

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THE • MISSIONARY • GUARDIAN.

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REFORMED CHURCH PUBLICATION HOUSE,

907 Arch Street, Philadelphia, Pa.

The Missionary Guardian.

VOL. I.

DECEMBER, 1891.

No. 12.

Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev. D. S. FOUSE, Superintendent of
the Board of Home Missions of General Synod.

A Warning.

AS there is an awakened zeal in our Church in the missionary cause, and as Missionary Societies are forming on all sides, we must be warned against the idea of mere money-getting. The impression may easily be made upon the minds of the people that the chief aim of these Societies is simply to get money. We believe that for us to give of our substance is no less a means of grace than to pray. But if we only pray, and labor not in the direction of our prayers, even our praying will be of no avail. Just so with the efforts of the Missionary Societies. If these efforts sink to the low level of mere money-getting, then certainly they will soon lose their power. The Missionary Society is intended to awaken an interest in others—to seek the good of others—to bring them to Christ. The very foundation of the missionary cause bases itself upon the fact that what we enjoy as Christians, that which we feel to be a great blessing to us—we

desire also others to enjoy. The members of the live Missionary Society must, therefore, of necessity, be the most active workers in the congregation. We must seek the souls of men. To do that is the best missionary work. This must be the chief aim of the Society. With this will necessarily go a liberal and benevolent spirit. To gather funds is right, and these will come as the hearts of the people become imbued with the spirit of the work. When thus imbued the desire to give will grow as the interest in the work increases. Let us then seek to get the funds, but let us be sure to awaken a love for the Master and His cause in the heart, which is the basis from which alone men become truly liberal.

St. Joseph, Missouri.

THIS is a city of nearly 70,000 souls, on the Missouri river, and in the northwestern corner of the State of the same name. It is said to be the wealthiest city of its size in the West. We are told that it does a larger wholesale business than many cities of much larger size. The population is made up of northern and southern elements, and is all the more active because of this fact. Many years ago

members of our Church removed from the East to this city, but no English congregation was ever planted there. Of late other members have found a home there, and these have been reminding the Boards that a mission should be planted there. Funds were lacking, and yet the General Board felt that the effort must now be made or the idea abandoned forever. Accordingly the services of the Rev. H. S. Gekeler were secured for the place. Mr. Gekeler comes from an old Reformed family. He is a graduate of the College and Seminary at Tiffin, O. After being in the ministry two years he felt that he would like to study Old Testament exegesis and theology more thoroughly, and during the past year he studied the Semetic languages at Yale. This young brother, so well prepared in the literary sense, takes up the work in St. Joe. That it will be a success we have no doubt at all. That it will require hard work we are aware of also. He needs the prayers and support of the Church. The Board, already heavily burdened, needs all the help possible in order to carry forward this additional work. If the whole Church will stand by these new missions they cannot but succeed.

Attention, Missionaries!

JUST a few words to those who have charge of the missions under the General Board. It is well that we fully understand what is required of all who are employed by the Board. You are under your Classis the same as any other pastor, and should be installed just as the other pastors are. Still you owe something to the Board also. The Board must have a report from you every quarter—because only in this way can the Board know whether the work is done that it requires. Some deem it very hard

that this quarterage is not sent to them, simply because they failed to send in their quarterly reports. Some, again, think they should be especially notified when the Executive Committee meets. Not so, only send in your report every quarter. But we have been sharply written to because we did not notify the missionaries that it was time to send in the reports. While we need not give any such notice, yet it is a fact that ever since we have been in office, we gave notice at the end of every quarter when and where the reports were to be sent. But it seems the missionaries did not see the notices—which might indicate that some of them are not very careful readers of the church papers!

We wish to say here also, if you are out of blanks write out an account of your work during the quarter. That will answer the purpose just as well. However, all who were under the Board at the opening of the year had a full supply sent them for the entire year. Those entering fields since, may have been missed.

We will on January 1 send out to every missionary four blanks—three quarterly and one annual. Please look out for these, and if you fail to get them, let us know. The annual will be forwarded April 1, 1892, and will answer for the quarter also. By observing these notices much trouble and confusion will be avoided.

The Right Idea.

WE notice that in the eastern portion of the Church a number of the Women's Missionary Societies are giving pledges to pay certain sums to the Hungarian cause. As these Societies are more and more cutting loose from the idea that they ought to pay part of the apportionment, they ought to feel the more that

it is their privilege to help in all the departments of the mission work. We therefore hope that the Women's Societies all over the Church will remember the Hungarian cause, and will set apart a portion of their contributions for this good work. We may well be encouraged with the progress we have made in this mission work, as to-day it is in some respects the most prosperous of all our mission enterprises. Let all the Societies remember this work, and then we may be able to extend the work.

The Tenth.

WOULD it be wrong if the Church were to ask her members to pay one tenth of their income to benevolence? We know that many people object to an iron-clad rule for our benevolent giving. It is perhaps not the best; but there are a great many, we know, who object to giving anything, so that we must not cease to insist upon a good thing because there are those who object to it. We know that there is nothing taught us in the Scriptures as to the amount the Christian shall give; but we may certainly infer something as to the amount when those under the Old Testament dispensation were expected to pay the tenth. Shall those under the New Testament do less than those under the Old? It would certainly seem as if they should do more. There are, as we know, quite a number of our ministers and elders who make it a rule to give one tenth of their income to the Lord. Is it unreasonable that the Church should expect so much of her members? Should we not give as much? Could Christians not easily give that amount? Let all make this a matter of prayer, and let us all see whether we cannot greatly increase our benevolence.

Enthusiasm.

THAT was an enthusiastic missionary meeting held at Bellevue, Ohio, during the meeting of the Ohio Synod. The collection on that occasion amounted to \$201.10. That was a good collection; but one brother said he did not believe much in those spasmodic spurts.

Well now, even spasms are a good thing at times, we are told. They are an evidence that the system is making a strong attempt to relieve itself of some serious obstruction. If this spasm is a sign that the Church is trying to throw off the old lethargy, then it was a good thing. It was the kind of spasm we like. We hope the Church may be afflicted with many more such spasms in the near future. It was such a strong spasm that Dr. Callender the next day had over \$100 cash to send to the Foreign Board, and we had the same for the Home Board. By all means let us have some more.

This and That.

The young Synod of the Interior gave \$41.62 at its missionary meeting.

Every Classis in the Ohio Synod now has a Classical Woman's Missionary Society.

The members in St. Joe, Missouri, before they are organized, have nearly \$500 ready towards the purchase of a lot.

The Interior Synod has three missions of its own, which are to be transferred to the General Synod's Board.

The amount of benevolence paid by the Damascus mission, Illinois, was put at \$12.50 per member in September GUARDIAN. It should have been \$2.50.

The mission in Lisbon, Iowa, averaged per member \$2.18 for benevo-

lence the past year. A large portion was given to missions.

Have you any money to spare? If so, send a contribution for the Hungarian fund.

Who wishes to do a generous and benevolent act? Let him give a \$500 Church-building Fund.

Remember the 1000 5's fund. Send in your contributions, as funds are needed.

Let pastors commence at once to send in their apportionment for missions.

Ohio Synod.

THIS Synod met at Bellevue, Ohio, in the charge of pastor Souder. It is a body of earnest Christian workers. Among other business matters the subject of missions received the attention it deserves. So many other matters claim the help of the Synod that not as much is done as should be in the way of taking up new points.

The sum of \$7,500 was asked by the Board in order to carry on the work. Synod resolved to give that amount. May we not rightfully expect that this sum will be paid into the treasury of the Board? Last year the delinquencies were too large.

The sum of ten cents per member was voted for church extension. Of this enough is to be retained by the Synodical Board to pay off its debts, and the remainder will be given to the General Board for its work. This is a good work and deserves the active interest of every member of the Church.

The sum of \$300 was voted for the Hungarian work; and the Clerk of Synod was directed to notify the Clerks of Classes to make the apportionment so that the money will become available in a very short time.

The Classes that were in arrears on

apportionments of Harbor Mission for the last triennial term, as well as those of last year, were directed to pay up.

The Synod appointed a committee to devise a plan of sustentation for weak charges, so that only new points will hereafter be taken up by the Board. This committee is to report at the next annual meeting. This is an important item, and should receive the serious consideration of the Committee and the Synod. The Synodical collection on Sunday evening amounted to \$201.10. It was an enthusiastic gathering. Rev. Moore, the returned missionary, and Rev Dr. S. N. Callender were present and made stirring addresses.

Synod of the Interior.

We had the privilege of attending this, the youngest of our Synods. It is composed of an earnest company of men. The whole Synod is missionary ground and it behooves these men to be on the lookout in the missionary work. The Synod devoted a good share of its time to the consideration of the mission work within its bounds.

This Synod pays its Harbor Mission apportionment out of its contingent fund, as all the other Synods should do. Because of this, its share of the funds needed for this mission is already paid in full for this present triennial year.

Three cents per member was voted for the Hungarian work, which is considerably more than any other Synod pays. What is assessed in this Synod is usually paid too—which cannot be said of all the Synods.

Five cents per member was voted for church extension, which will be paid for the work under the General Synod's Board. Would that all our Synods could be induced to do as

much for this cause. What a grand work could be done.

The apportionments in this Synod amount this year to about *seventy-five* cents per member. While here and there a charge may fail to pay its full apportionment, we know that many of the charges pay more than the average apportionment.

On Sunday evening, October 18, the Synodical missionary meeting was held. Home and foreign missions were considered. The collection on this occasion amounted to \$41.62. Pretty good that for the size of the body.

The matter that called forth the most animated discussion was an item in the report of the committee on missions. This item had reference to the transfer of the missions within the bounds of this Synod to the General Synod's Board. The action was, in a few words, that as quickly as possible arrangements be made for the transfer of these missions, but that the present arrangement be not disturbed until all the necessary and satisfactory arrangements are made for such transfer. Not having the action before us we cannot give the exact wording, but the above is the substance of it. Be it remembered that three Boards have been caring for missions within the territory of this Synod. Synod's Board has at present some four or five missions under its care. Synod authorized its Board to transfer its missions at as early a date as possible. Many more missions should be established within the bounds of this Synod. There are many points calling for help. Let us go in and possess the land.

W. M. S. Ohio Synod.

WE had the pleasure of attending the meeting of the above Society in the parlors of the Congrega-

tional church at Bellevue, Ohio. We found the ladies about as well versed in parliamentary law as men usually are. The attendance was not quite as full as we expected it would be. Much important business claimed the attention of the body. The special desire on the part of the women is that they may be enabled to get a better system established for the reporting of their funds.

As the business was done heretofore, it was hard to say how much these Societies had contributed. They propose that hereafter, either by money or proper receipts, all shall be reported by the Synodical treasurer. This is eminently right and proper.

Then again, so much is reported by the auxiliary Societies which is not used for missions at all. Hereafter nothing is to be reported except that which is actually given for missions.

The whole amount of money reported by the societies during the past year was \$4135. If all that had been paid to missions, the work might have been considerably extended.

This Society pledged itself to pay \$100 and as much more as possible, toward the salary of the additional lady teacher lately sent to Japan. Ten dollars were voted at this meeting to each of the home and foreign fields.

It was resolved that this Society open a column in the *Christian World* through which better to present its claims before the Synod. Mrs. S. O. Eggert of Massillon, Ohio, will conduct this column.

One evening was devoted by the Synod to the W. M. Soc. They gave a very interesting programme. A collection amounting to nearly \$27 was taken. The next annual meeting will be held at Cleveland, Ohio.

W. M. S. Interior Synod.

This Society met at Coneville, Iowa, at the time of the meeting of the Synod. As the Synod covers such an immense area, the distances to be travelled were so very great that the attendance was not as good as was desired. The meetings, however, were interesting. Mrs. Gurley, of Tipton, Iowa, is the President. Miss Millie Gay, of Coneville, Secretary, and Mrs. S. R. Neiman, of Tipton, Ia., Treasurer.

The Society pledged itself to pay \$50 the ensuing year toward the salary of Miss Hollowell. More will be given if possible.

All the Classes in the Synod have Classical Societies. They paid commendable sums for the cause during the year; but, as in other instances, the money was sent direct to the treasurer of Synod at times, and the women did not get the credit they deserved. This will be remedied.

Efforts are to be put forth to organize more congregational Societies. This is the right thing to do. A promising Society was organized at Coneville during the sessions of the Society.

A public programme was rendered on Friday evening which was a credit to the Society. A collection held netted the snug sum of \$18 for the women's treasury. The next annual meeting will be held at Lisbon, Iowa.

Now for Work.

The meetings of the Synods are all past. The work for the coming year has been mapped out. The Synods have passed the usual number of resolutions which have been sent out into the Church. The membership of the Church know what the Synods have resolved to do. The Missionary Societies should have the action of the

Synod brought before them, so that all may know what is to be done. The action of the higher bodies should be read from every pulpit, so that not one member can urge the usual excuse of ignorance on these points. Might this not be done with good results? We are still under the impression that our people are not stingy, but on the contrary are liberal when properly informed as to what is required of them. The Boards have made certain requests of the Synods for funds to carry on the mission work. The Synods under the General Board have complied with these requests. The next question which arises is, Are the Boards to have what is promised them? Is there to be an honest effort made to raise and pay over the apportionments? It may seem strange that we should ask such a question, but judging from the past we fear at times that there is a lack of earnestness on the part of some in the way of meeting the apportionments. Some, we fear, never intend to make an effort to get these funds. Hence, the lack of means to carry on the work. Why not all go to work, in good time, and make an honest effort to collect what is due the Boards? The pastor who does this will have the satisfaction of seeing the work prosper. It will require a little work, we admit, but it is the work that brings a rich return. Where all the members are fully informed on these matters, and all are put to work, there the funds will be forthcoming. Let us determine that what is promised shall be raised, and all will rejoice in the greater efficiency of the work.

The Foreigner at Our Door.

IT is well that the Church has foreign as well as home missions. It is a good thing that our sympathies should

extend beyond the borders of our own land. It is not well for us to keep our offerings at home all the while. To pray for and give to the heathen world is calculated to broaden our views and expand our kindly feelings. Yet we must remember that ours is the land of the stranger. Here men from every shore find a home. They come to us with their crude notions of liberty and their perverted notions of sacred things. Is it not our duty to meet the foreigner as he sets his foot upon our shores and extend the hand of Christian fellowship to him? It is necessary not only that he be taught the value of our free institutions, but also that he be brought under the influence of the gospel of Christ. Here then we owe something to the many Hungarians who annually come to our shores. Many of these people were born in the bosom of our own Church. Who then can care for these as well as we? Who is under such obligations as we to do this work? We have commenced the work. Of that we should be glad. Our two missionaries are doing good work. Bro. Jurany the whole Church already knows. His work in and about Cleveland speaks for itself. Bro. Kovacs, however, may not be so well known. Rev. J. H. Prugh some weeks ago gave a graphic pen picture of the man and his work, as well as his sufferings and self-denials. This man in less than three months organized two congregations, one in Pittsburgh, the other in Beaver Falls. He expects to organize soon in McKeesport. He is a very active man and full of the spirit of the Master. He is said to be a prodigious worker, and the people catch his enthusiasm and literally insist upon it that he shall become their pastor. This is common wherever he goes. Shall we not give the Gospel to these

famishing children? Can we deny them the "lamp of life?" Should we not arrange greatly to extend this work? Would we not reap a rich harvest?

And looking over this field one is astonished that so little has been done for these dispersed Hungarians. They have been literally neglected. May it not be that God has reserved this field largely for us to enter in and do the work? Shall we do it, or will we hand it over to others? This question will have to be answered in the near future.

The 1000 Fives Pledges.

Received during the month of October, 1891.

Jeanette Mission, Rev. N. H. Skyles . . .	1
W. M. Society, Canal Winchester, Ohio . .	2
W. M. Society, Springboro', O., Mrs. Davis . . .	1
Latrobe, Pa., C. M. Hartzel, pastor . . .	6
W. M. Society, White Pigeon, Mich. . .	1
W. M. Society, Phila. Classis . . .	3
W. M. Society, Plymouth, Ind.	½
L. H. Deahl, Astoria, Ill.	1
Miss. Society, Bloomville, Ohio . . .	4
H. Ankeny, Alpha, O.	1
Rev. J. H. Steel, Alpha, O.	1
Rev. E. D. Wettach, Akron, O.	2
Dr. Stein, Columbus, Ohio.	1
Rev. W. H. Shultz, Leavittsburg, O. . .	1
Mary A. Fouse, Lisbon, Ia.	1
Rev. J. P. Stahl, Marshallville, O. . . .	1
Rev. J. Ihle, Loyal Oak, O.	1
Rev. A. K. Zartman, Ft. Wayne, Ind. . .	1
Geo. Souder, Ft. Wayne, Ind.	1
D. W. Souder, Ft. Wayne, Ind.	1
Dr. H. H. W. Hibschan, Tiffin, O. . . .	1
Rev. G. H. Souder, Bellevue, O.	1
Elder Kees, Cleveland, O.	1
Coneville, Iowa, Cong.	8
Mary Ann Eichenberger	2
Previously acknowledged	810

Total to date 855½

Committee Meeting.

THE Executive Committee of the General Board met at the parsonage at Bellevue, Ohio, on the evening of October 6th. All the members of the Committee were present except C. M. Boush. Reports were on hand, with one exception, from all the missionaries.

The summer months are the duller of the year for missionary work, as the pastors usually have their vacation during this season of the year, if they have any at all. Then it is when many of the city people take their outings, and necessarily take little part in church work. Notwithstanding all this, the past quarter averaged very fairly with others as to work done.

Rev. H. S. Gekeler was commissioned for the new mission to be opened at St. Joseph, Mo. Rev. W. H. Tussing, of Germantown, Ohio, was given a call to the proposed new mission at Barberton, Ohio. At this writing it is not known whether or not he will accept the call. A very urgent request came to the Board to open a mission at Circleville, Ohio. The Board decided that supplies should be arranged until April, 1892, when the mission will be opened. The mission at Bremen, Ohio, gave notice that no more help was needed. The next meeting will be held on Jan. 12, 1892, at Pittsburgh, Pa.

Sensible.

At the meeting of the Synod of the Interior action was taken giving it as the sense of the Synod that hereafter the Boards should confine their work mainly to the founding of missions in the cities and large towns. It would seem that the Boards should have recognized this as the proper policy without the action of any Synod. Yet we know that heretofore the policy of the Church was just the reverse of this. In time to come it will be in accordance with the action of the Synod. To found such missions requires means, but that is the correct policy. The Church should come to the help of the Boards with all the means possible so that this important

work can be done. Then again, the Church must not expect such missions to become self-sustaining in a short time. It requires long, earnest and patient work to plant such missions. but they are the missions that yield the best returns.

A Question.

We at times hear it advocated that members of the Church who are abundantly able to support the Church, as required by the constitution of the same, but fail to do so, should be disciplined. And can any one give any good reason why they should not be? To neglect duty is just as great a sin as to do wrong. And is it not true that if we were a little stricter in our discipline, we would have fewer careless members? But, may we be permitted to ask a question in connection with this matter? If the Consistory should discipline the private member who neglects to support the Church, might it not be well for the Classis to discipline the *pastor* who utterly fails to support the Church? Are there not pastors who make very little effort, and some not at all, to gather the funds that the charge should rightfully pay? Are there not some who openly declare that they will not collect such funds? Why should such men not be disciplined, even though they are ministers? And should they not be disciplined just because they are ministers?

Receipts for Missions for the month of October, 1891:

B. H. M. General Synod Reformed Church in the U. S.	
For Home Missions	\$1542.45
For Harbor Mission, N. Y.	189.09
For Hungarian Missions	404.55
Aggregate receipts	2,136.09

CHARLES SANTEE, Treasurer B. H. M.
General Synod, 532 North 6th St.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

From Astoria, Oregon.

I READ in the MISSIONARY GUARDIAN that news from the field is wanted. Well, there is plenty of it. I will give you a few points.

Our work is prospering. Attendance at the meetings is increasing. We hold services in the church of another denomination. We should have our own church home, but we are poor in this world's goods. If we had a lot we might be able to erect a small chapel suitable to our present wants.

Other denominations are pressing forward, buy lots and erect chapels all over the State. We have here a hopeful field, and we must keep possession of it. About \$500 or \$1000 now would bring about a wonderful change for the better.

Who has means? Who has a willing heart and willing hand? Here is your opportunity to help along a weak and struggling plant.

Reader, please ask: Is it I? If you want to know anything further, inquire of the Superintendent of Missions, Rev. A. H. Whitmer, Lancaster, Pa., or the writer, J. G. Schmid, Astoria, Oregon.

—Rev. J. W. Love, of Wichita, Kans., in October issued a pastoral letter to his members, asking their co-operation in renewed and enlarged work, their sympathetic and prayerful assistance, as a necessary means of their own spiritual growth. Not only come to all the services, but he adds: "Invite your friends and especially the young to come with you. After service, shake hands and speak to those about you. Be cordial to strangers. Always welcome them. Ask them to come again. Feel that you

are a member of the church and have an equal right in all its privileges and an equal responsibility for its success."

Eastern German Missions.

THE German Synod of the East, at its late meeting in Brooklyn, N. Y., gave much time to the subject of home missions, realizing how many thousands of Germans, especially in the large Eastern cities, are not in the Church, and for whom the Church must care.

The Synod supports nine missions within its bounds, and needs at least \$3000 for the work of the coming year. It has under its care also the Harbor Mission at New York, supported by the General Synod.

The Synod asks its people to raise an average of twenty-five cents a member for this work. If this were done, its 14,000 members would give \$3500. But the Synod laments that many of its people, some of whom themselves once received missionary aid, give little or nothing for this great work.

Seeing the need of money for church-building as a help to missions, the Synod asks a yearly collection also for this purpose; and the Hungarian work is warmly commended to the people.

In order to bring the Classis into closer relation to the Board, the President (or Stated Clerk) of each Classis shall hereafter, at a yearly meeting of the Board, meet with that body as a representative of his Classis, with voice and vote in the Board.

Rev. Paul H. Schnatz, pastor of Martha Memorial Mission, New York City, received permission to collect funds within the Synod toward the \$25,000 debt on his church.

Elder G. M. Ehrlen was elected a member of the Board of Missions for five years.

The Transfer of our Missions.

UNIFICATION, the question of uniting all our home missionary work under General Synod's Board, has been discussed for more than five years, and all the English District Synods took favorable action on it; but there were difficulties in the way, and a transfer was put off until the way seemed open. At length the Ohio Synod handed its missions over to the General Board April 1st, 1889; then the Pittsburgh Synod, January 1st, 1890; but the Eastern and the Potomac Synods during the two past years continued their work under their own Board. Now, however, a change is about to be made. The Potomac Synod, at its late meeting, took action providing for a transfer of its missions (or, to speak correctly, the missions under the Bi-synodic Board) so soon as the arrangements for this can be made. A week later the Eastern Synod took similar action. The details of the transfer are wisely committed to the two Boards (the General and the Bi-synodic), because they are familiar with the work and can readily see what is necessary for a safe transfer that will not do violence at any point. A meeting of the two Boards will be held in January, 1892, at a time and place agreed upon by the officers of the Boards. No conditions are laid down by the Synods; but several reasonable things are asked to be done, which doubtless will be satisfactorily answered,—among others the following: that in the General Board members be geographically as near together as practicable, and represent as fully as possible those portions of the Church paying the most money; that the advisory Boards of the District Synods have their duties and functions clearly defined; that the General Board, having control of

all the home missionary interests of the Church, shall nevertheless counsel with the advisory Boards and respect their judgments in reference to the establishment of new missions; that the Bi-synodic Board be continued as an advisory Board, and that these advisory Boards hold the invested funds now in their hands, only paying the income into the treasury of the General Board.

We may well ask the prayers of the Church in this important step. God grant that pastors and people may continue to work together in great faithfulness! And may the Lord give new wisdom and strength and guidance to those in whose hands these great interests lie!

A. C. W.

Between.

THE Church cannot count greatly on the richest men to carry on missionary work. The people of average wealth and possessing comfortable homes respond most liberally to all appeals for the support of the Gospel at home and abroad. A church full of millionaires will not respond to such appeals like a church of only medium wealth. The poorest people cannot give; the rich will not give; and therefore the Master's work, like all the other work that has in it a blessing for humanity, must be carried on by the great middle classes.—*The Missionary Intelligencer.*

Let Your Light Shine.

ALL of us in various ways must look upon ourselves as called upon by God to reveal to the world some rays of divine light. All of us who are called upon to do lowly work in the world should remember how the very lowliness of our work brings us into fellowship with Him of whom we read that He made Himself of no rep-

utation and took upon Him the form of a servant. He took upon Himself the form of a helper of His human brethren. That Christ should have taken upon Himself the likeness of a servant, that He should have clothed Himself with humility, is the revelation to us of the divineness of the true toiling spirit—the divineness of the work of those who, whether with hand or head, serve their fellow-creatures with faithfulness and devotion. The book of revealed truth tells us that God uses His angels as ministers, that is, as servants to His earthly children; so that the service which all—some in one way, some in another—are rendering to their brothers and sisters in the world, brings all into fellowship with Christ and with His holy angels, and is a perpetual revelation of divineness unto men.

O may we all, in the way most appropriate for each one of us, let our light so shine before men that they may see our good works and glorify our Father which is in heaven; that they may discern in our words and looks and deeds a revelation of the divineness of the Lord of all.—*The Temple of Humanity.*

Giving and Living.

Forever the sun is pouring its gold*

On a hundred worlds that beg and borrow;

His warmth he squanders on summits cold,

His wealth on the homes of want and sorrow;

To withhold his largess of precious light

Is to bury himself in eternal night;

To give

Is to live.

The flower shines not for itself at all;

Its joy is the joy it freely diffuses;

Of beauty and balm it is prodigal,

And it lives in the light it freely loses:

No chance for the rose but glory or doom,

To exhale or smother, to wither or bloom:

To deny

Is to die.

The seas lend silvery rains to the land,

The land its sapphire streams to the ocean;

The heart sends blood to the brain of command,

The brain to the heart its lightning motion;

And over and over we yield our breath,

Till the mirror is dry and images death:

To live

Is to give.

He is dead whose hand is not open wide

To help the needs of a human brother;

He doubles the length of his life-long ride

Who gives his fortunate place to another;

And a thousand million lives are his

Who carries the world in his sympathies:

To deny

Is to die.

—*Life and Light.*

Practical Rules of Giving.

1. *Let us consecrate ourselves afresh to our Redeemer.*—Let each reader of these words thoughtfully take that step which inspired David Livingstone in his mighty career. His last birthday but one was spent far away from home and friends, in the wild jungle, surrounded by those degraded Africans that lay so near his heart; and in his diary he penned these touching words: "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee." What better could you do than take your diary in hand and write these very words, and, if you like, add an inventory of all that you include within their embrace, and then append your signature. Remember that scene in the church yard of the Greyfriars in Edinburgh, when the Covenanters signed their names in blood drawn from their hearts. Be as earnest as they were, and trust Christ to keep you true.

2. *Determine beneath the eye of Christ how much you should legitimately spend upon yourself.*—There are several things to be considered. They must be settled calmly under the Master's eye. Not in days of panic or pressure, for at such times we are not likely to form a correct estimate. But in times when we can quietly calculate what Christ would have us expend, always

remembering that we have no right to presume on windfalls or miracles, or to provide for ostentation and excess, or to go beyond our income, or to risk running into debt. But when once we have prayerfully ascertained our position we should maintain it unless we have very clear tokens that we are to exchange it for another, whether better or worse. Many Christians, directly their income begins to increase, launch out into increased expenditure, whereas it may be that the increase is to be devoted to the cause of Christ. Ah! what moral ruin has come to families because of the lavish waste of Christian homes.

3. *Give away a stated proportion of all you own or earn.*—It may seem needless to insert this caution to those who should use all for Christ. But it is really most important. And for this reason: Our hearts are weak and fickle, and we are in danger of making so good a provision for ourselves that the Lord's surplus will be next to nothing. We remember so vividly the amount we give away that it bulks up largely beyond our mind, and we imagine that we are generous until we see in figures how small a proportion our charity bears to our income. To guard against this it is well always to put aside a certain portion for the Lord before we begin to divide up the rest, so that His share may be as safe as our rent. This will not prevent us from considering that the whole is His, or from administering the surplus for the furtherance of those objects that lie near His heart.

4. *Let us make special offerings to the Lord Jesus.*—We can give Him only what is His. And yet, though a wife has nothing of her own, she can make presents to her husband of what he gave her, and which she might have legitimately used for herself, but

which she has saved until it grew into a worthy gift for her spouse. Love must give that which costs her something. There are no gifts so precious in the eyes of the loved one as those which mean planning and self-sacrifice. And think you not that it delights the heart of the Lord to receive at our hands love tokens; precious ornaments and jewels; alabaster boxes, reserved once for self-adornment, but now gladly surrendered; articles of beauty and value, which we had hidden from the light of day, but which we present to Him to show that our love is strong, personal, self-forgetting? "He is worthy to receive riches." And the chief test of such gifts is in their secrecy from all human eyes, a personal transaction between the Master and the living heart.

5. *Be careful to put the Lord's money aside.*—We must not trust in our memories or generalities. We must be minute and specific and careful, some having a bag, others a box into which the Lord's portion is carefully put; some having a separate banking account, and all having some kind of ledger account, where we may put down what we receive and spend for Christ, that there may be no embezzlement, however inadvertent, of that which is not ours.

Of the rewards that will accrue we have no time to speak. Wasteful and harmful expenditure will be checked. Evil ways of getting money will be abandoned. Treasures will be laid up in the heavens. Bags that wax not old will be provided. The Lord's treasures will be filled to overflowing. There will no longer be the sad refusal of young and eager hearts because there are no funds to send them forth to their coveted lifework in distant lands. The gulf between rich and poor will be bridged by many deeds

of ministry and helpfulness. Whilst, better than all, the Master's voice will ring like music through the heart,—“Well done, thou good and faithful servant, enter thou into the joy of thy Lord.”

THE MISSION FIELD.

The Outlook.

THE Church has reached a point in our missionary work from which, we think, a good look into the future may be taken. Both the Church and her missionary Boards have been learning. The past twenty years have taught us many lessons, and they have not all passed unheeded. There has been steady growth, and along with it a clearer apprehension of the work to be done. The future beckons us onward by holding out the burden which we are expected to carry. What will we do with it? Turn away from it, or take it up and bear it in the spirit of Christ?

Judging from present indications, the work will be prosecuted with more zeal and efficiency than in the past. The signs of the times point to more efficient organization, more liberal giving and more devoted service in this overshadowing department of church work.

Two things seem to warrant the assertion that these things will be realized in the near future. The first is the unification of the work under General Synod's Board; the second is the very important position the women of the Church are assuming in relation to the work.

With regard to the first, it is understood all around that it means better organization, and consequently better and more efficient work. It must mean this, or the whole movement will prove itself to have been the mere gush of passing sentimentality. The Church has a right to expect

greater zeal, larger and broader work and greater results than under the management of past years. It is felt that the Church is ready to rally around the new order of things and give it her undivided support. Party, section and geographical lines must be put and kept out of the way, and only the one great object kept in view—the advancement of Christ's kingdom in the world.

The other important thing, as already stated, is the attitude the women of the Church are assuming in reference to this work. When the women, who clearly understand—as the women of our Church do—their true relation to any moral or religious movement, do come to the front, that movement is bound to win. In this, as in many other things, traditions, constitutions, customs, and what men sometimes call “the fitness of things,” must give way to the higher law of the Spirit of Christ. The operations of God's Spirit cannot be limited by customs, constitutions or traditions. If, therefore, the women feel that God, through His Church, has called them to this work we know of no polity or anything else to prevent them. Rather, we would say, God speed them in their noble work of loving service in their Master's cause.

Notes from the Potomac Synod.

THE recent meeting of this Synod at Chambersburg, Pa., was one of great interest to the Church. A number of far-reaching subjects were presented, and received the earnest consideration of the Synod. Among these was the home and foreign missionary work of the Church. From the spirit manifested we feel assured that the Potomac Synod will continue to advance nearer and nearer to the

full measure of her ability in the spread of the Gospel both at home and abroad.

Saturday evening was set apart for special services touching the home work. The large church was filled with an appreciative and sympathetic audience. The Rev. Dr. Eschbach, of Frederick, Md., presided. Addresses were delivered by the Rev. A. C. Whitmer, our Superintendent, and the Rev. T. J. Barkley. The speakers had no reason to complain of want of attention on the part of the congregation. It is a great pleasure to present the claims of the Church to an audience, when there is manifest in the entire congregation the desire to be informed and inspired, when the speaker can see that every eye is fixed upon him. All this was realized in the meeting at Chambersburg.

Sunday evening was devoted to the interests of the foreign work. At this meeting the house was packed. The Secretary of the Board, the Rev. Dr. Callender, in an able address presented the needs of the foreign field and its claims upon the sympathy, prayers and money of the Church. Much has been done. Much more might have been done. No mission in heathen lands, since the beginning of modern missionary movements, can show better results than ours in Japan. God has blessed, far beyond our expectations, the labors of the few workers and the comparatively small amount of money given for this purpose. The work is widening, and the Church is asked to do her full duty.

Dr. Callender was followed by the Rev. J. P. Moore who has recently returned from Japan. His address was listened to with rapt attention. His wife was the only one in the large audience who understood his introduc-

tory remarks, because they were spoken in the musical language of Japan. But this unknown tongue seemed to impress every one with a sense of the importance and wants of the Japanese people. What an acquisition to the kingdom of Christ will these polite, intelligent people be, when the superstitions and idolatry of ages shall have been abandoned, and in their place shall be the pure love and peace of God, through faith in Him who is the only Saviour of men!

Bro. Moore told us many interesting things about the country, the climate, the products and the physical possibilities of Japan, and also about the mode of living, the habits, the moral and spiritual condition of the people, and their readiness to accept the Gospel of Christ.

This address was well received, and made a good and lasting impression upon his hearers. No doubt it will bear fruit to the glory of God within the bounds of the Synod, and be the means of enlisting the sacrificing sympathy of ministers and people.

One of the very pleasant things connected with the meeting of the Synod was the opportunity the members had of becoming acquainted with Miss Mary C. Hollowell, who recently accepted a call from the Board to enter the mission field in Japan. She left the home of her childhood on Friday, the 16th of October, and ere this she has found a warm welcome among our devoted ladies who for a number of years have been laboring for the elevation of the Japanese women. The prayers and best wishes of the Church accompany Miss Hollowell to her distant home and the scene of her labors, where with the divine blessing she will accomplish much for the enlightenment of the Japanese people.

One of the far-reaching acts of the Synod was the transfer of its missions to the care of General Synod's Board. It was felt by all, and especially by the members of the Bi-synodic Board, that the time had come when this action should be taken. The voice of the Church demanded it, and as obedient sons the members of the Board were willing to cast aside their doubts in regard to the expediency of the movement at the present time, and fall in heartily with what seemed to be the voice of the Master speaking by His Spirit in the Church. The Eastern Synod has since taken a similar action. As soon therefore as the necessary arrangements can be made, all the English home missions of the Church will be under the control of General Synod's Board.

It is fondly hoped, by those who have had this holy cause upon their hearts for many years, that this action may result in a great revival of missionary interest throughout the whole Church. With this new order of things a long stride forward should be taken.

We take it that General Synod's Board intends to do true, earnest missionary work. It will have the hearty support of the members of the Bi-synodic Board on any wise line of missionary endeavor. And now, with the whole Church at its back, greater efficiency than was possible under the management of several Boards may certainly be expected. We bid the work, now about to be unified under one Board, a hearty God-speed, and extend our hand with the assurance that it shall receive our hearty co-operation.

Openings for missionary work in the South are presenting themselves in different directions. The Synod listened with much interest to the state-

ments of the Rev. Lewis Reiter, our missionary in the valley of Virginia. He appeals to the whole Church for aid in securing a suitable lot in Roanoke on which to build a suitable church. North Carolina Classis is waking up to the necessities of the situation, and Synod was requested to establish a theological department in Catawba College, in which young men may be trained for the southern field. With men properly trained and imbued with the spirit of Christ, it is not hard to see that a great and good work may be done, not only in North Carolina, but also in many other sections of the South. Let those having the matter specially in charge move in the spirit of faith in Christ and in confidence in the mission of the Church.

The Synod declined to organize a Woman's Synodical Missionary Society, but recommended the matter to the good judgment of the women of the Synod. Those who have desired such an organization can feel assured that no hindrance will be put in their way. There is an open door before them to organize and work in harmony, as we think, with the authority of the Church, and when the proper time comes, due recognition will be given.

From the Eastern Synod.

UNEXPECTEDLY it became our duty to visit the Eastern Synod during its annual meeting in Harrisburg, Pa. A day and a half was spent in delightful intercourse with the brethren of that Synod. As a body it is staid, and moves more slowly than the Potomac Synod. It would have reminded us of home, had we seen several members, at the same time, clamoring for recognition by the chair.

But we are writing about missionary work. The spirit that is moving in

the churches has not passed over the Eastern Synod. With her large membership and her large means she seems to be moving more and more into line. "Slow, but sure," seems to be her motto. But she is moving. Signs of advancement are seen in many directions.

The report of the committee appointed at the last annual meeting on the unification of our missionary work under General Synod's Board, was unanimously adopted. This action agrees, in all essential points, with that of the Potomac Synod, so that it can be said the two Synods are of one mind on this subject.

The women of the Eastern Synod have a well-organized Synodical Missionary Society. It has done good work in raising money for the home and the foreign field. Almost all the Classes have Classical Missionary Societies auxiliary to the Synodical Missionary Society.

The annual meeting of this Society was held on Friday evening. It was our privilege to preside at this meeting. It was a novel position—at first a little embarrassing, but afterward a position of delightful interest. We admired the aggressive modesty of the ladies who took part in the exercises. There was an address of welcome and a response and the President's report, all of which were couched in terms which banished the thought that these Christian women were trying to assume the prerogatives of men.

Mrs. Rev. J. P. Moore who, with her husband, after eight years of faithful and successful labor in Japan, recently returned to this country, delivered an excellent address on "The Women of Japan." In every way this address was intensely interesting, and met the hearty approval of all.

But this was not all. The good ladies of the Society had provided that which, to many, must have been a great surprise. The chairman introduced Mr. George Peabody who would deliver an address on "Women in Africa." When the speaker appeared in the costume of an African Prince, his skin as dark as darkest Africa, new interest was infused into the meeting. Mr. Peabody is a student of theology at Lincoln University under the care of the Presbyterian Church. When his course of study is completed he intends to return to his native land and engage in the work of evangelizing his countrymen. He is the son of a prince, speaks fair English, is bright and intelligent, and will doubtless be a strong instrument, in the Lord's hands, in making known the riches of Christ's grace in the land where the lowest heathenism has so long held almost undisputed sway.

Another feature of the evening was a short address by Mr. Chokuro Cadono, a Christian Japanese who came with Mr. and Mrs. Moore from Japan. He is a living witness to the power of Christianity to correct, sanctify and save all nations of mankind.

Altogether it was a most interesting meeting. Its influence for good cannot be estimated. There is little danger that the cause of Christ will languish, when noble Christian women are putting forth their energies and devoting their talents to the work of sending men and women as preachers of righteousness into the destitute and dark portions of the earth. We bid the Missionary Society of the Eastern Synod, and all similar organizations, a hearty God-speed in their noble work. May the time soon come when through their influence the whole Church will be drawn into line, and under the banner of the Gospel of Christ boldly meet the demands that are now made for more devoted, earnest, loving service in the Master's cause!

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary
of the Board of Foreign Missions.

The Women of Japan.

HERE is a pathetic scene in one of the most famous of the Japanese historical dramas, in which one seems to get the moral perspective of the ideal Japanese woman, as one cannot get at it any other way.

The play is founded on the story of "The Loyal Rōnins." The loyal rōnins are plotting to avenge the death of their master upon the daimiō whose cupidity and injustice have brought it about. As there is danger of disloyalty even in their own ranks, Oshi, the leader of the dead daimiō's retainers, displays great caution in the selection of his fellow-conspirators, and practices every artifice to secure absolute secrecy for his plans. One young man who was in disgrace with his lord at the time of his death, applies to be admitted within the circle of the conspirators; but as it is suspected that he may not be true to the cause, a payment in money is exacted from him as a pledge of his honorable intentions. It is thus made his first duty to redeem his honor from all suspicion by the payment of the money, in order that he may perform his feudal obligation of avenging the death of his lord. But the young man is poor; he has married a poor girl, and has agreed to support not only his wife, but her old parents as well, and the payment is impossible for him. In this emergency, his wife, at the suggestion of her parents, proposes, as the only way, to sell herself for a term of two years to the proprietor of a house of pleasure, that she may by this vile servitude enable her husband to escape the dishonor that

must come to him if he fails to fulfill his feudal duty. Negotiations are entered into, the contract is made and an advance payment is given, which will furnish money enough for the pledge required by the conspirators. All this is done without the knowledge of the husband, lest his love for his wife and the grief for the sacrifice prevent him from accepting the only means left to prove his loyalty. The noble wife even plans to leave her home while he is away on a hunting expedition, and to spare him the pain of parting. His emotion upon learning of this venture in business, is not of wrath at the disgrace that has overtaken his family, but simply of grief that his wife and her parents must make so great a sacrifice to save his honor. It is a terrible affliction, but it is not a disgrace in any way parallel to the disgrace of disloyalty to his lord. And the heroic wife, when the men come to carry her away, is upheld through all the trying farewells by the consciousness that she is making as noble a sacrifice of herself as did the wife of Yamato Dake when she leaped into the sea to avert the wrath of the sea-god from her husband.

The Japanese, both men and women, knowing this story and many others similar in character, can see, as we cannot from our point of view, that even if the body be defiled there is no defilement of the soul, for the woman is fulfilling her highest duty in sacrificing all, even her dearest possession, for the honor of her husband. It is a climax of self-abnegation that brings nothing but honor to the soul of her who reaches it.

Japanese women who read this story feel profound pity for the poor wife, and a horror of a sacrifice that binds her to a life which outwardly, to the Japanese mind even, is the lowest

depth a woman ever reaches. But they do not despise her for the act; nor would they refuse to receive her, even were she to appear in living form to-day in any Japanese home, where, thanks to happier fortunes, such sacrifices are not demanded.

Just at this point is the difference of moral perspective that foreigners visiting Japan find so hard to understand, and that leads many, who have lived in the country the longest, to believe that there is no modesty and purity among Japanese women. * * * *

Our maidens, as they grow to womanhood, are taught that anything is better than personal dishonor, and their maidenly instincts side with the teaching. With us, a virtuous woman does not mean a brave, a heroic, an unselfish or self-sacrificing woman, but means simply one who keeps herself from personal dishonor. Chastity is the supreme virtue for a woman; all other virtues are secondary compared with it. This is our point of view, and the whole perspective is arranged with that virtue in the foreground. Dismiss this for a moment, and consider the moral training of the Japanese maiden. From earliest youth until she reaches maturity, she is constantly taught that obedience and loyalty are the supreme virtues, which must be preserved even at the sacrifice of all other and lesser virtues. She is told that for the good of her father or husband she must be willing to meet any danger, endure any dishonor, perpetrate any crime, give up any treasure. She must consider that nothing belonging solely to herself is of any importance compared with the good of her master, her family or her country. Place this thought of obedience and loyalty to the point of absolute self-abnegation, in the foreground, and your perspective is altered, the

other virtues occupying places of varying importance.

Because a Japanese woman will sometimes sacrifice her personal virtue for the sake of father or husband, does it follow that all Japanese women are unchaste and impure? In many cases this sacrifice is the noblest that she believes possible, and she goes to it as she would go to death in any dreadful form for those whom she loves, and to whom she owes the duty of obedience. The Japanese maiden grows to womanhood no less pure and modest than our own girls, but our girls are never called upon to sacrifice their modesty for the sake of those whom they love best; nor is it expected of any woman in this country that she exist solely for the good of some one else, in whatever way he choose to use her, during all the years of her life. Let us take this difference into our thoughts in forming our judgment, and let us rather seek the causes that underlie the actions than pass judgment upon the actions themselves.

—*Japanese Girls and Women.*

The Sifting of Peter.

A FOLK SONG.

"Behold, Satan hath desired to have you, that he may sift you as wheat."—St. Luke 22: 31.

In St. Luke's Gospel we are told
How Peter in the days of old

Was sifted;

And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted;

Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is,
But he, by some device of his,
Can enter;

No heart hath armor so complete
But he can pierce with arrows fleet
Its centre.

For all at last the cock will crow,
 Who hear the warning voice, but go
 Unheeding;
 Till thrice and more they have denied
 The Man of Sorrows crucified
 And bleeding.

One look at that pale, suffering face
 Will make us feel the deep disgrace
 Of weakness;
 We shall be sifted till the strength
 Of self-conceit be changed at length
 To meekness.

Wounds of the soul, though healed, will ache;
 The reddening scars remain, and make
 Confession;
 Lost innocence returns no more;
 We are not what we were before
 Transgression.

But noble souls, through dust and heat,
 Rise from disaster and defeat
 The stronger,
 And conscious still of the Divine
 Within them, lie on earth supine
 No longer.

—Longfellow.

Mohammedanism and Woman.

IN the June number of the *Nineteenth Century* appeared a very interesting article of a dozen pages on Mohammedan women, by Mrs. Annie Reichardt. It seems to have been prompted by one of those strange absurdities of our time, the growing frequency of matrimonial alliances between English ladies and Mohammedan gentlemen. This is a species of affectation closely akin to that admiration of Buddhism which is now fashionable in certain quarters in England and America.

Mrs. Reichardt's article, written from the standpoint of long experience, should emphasize afresh the humiliating, pitiable condition of woman in Moslem lands. The fundamental point in the religion of Islam, as regards woman, is her utter seclusion, and, as a natural consequence, her utter subjection. One of the precepts of the Koran is: "Women

should be unveiled only before their husbands, fathers, fathers-in-law, children, children of husbands, and nephews." Another of its precepts is: "Marry a second and a third and a fourth wife; but if ye find that ye cannot be just to more than one, transgress not the bounds of your ability; of what you can buy, marry as many as you please."

With this precept and the example of their prophet before them, most Mohammedans make little of the marriage tie. When the second wife is introduced, whatever of peace and domestic happiness may have existed before, vanishes; a fire has been brought into the home, which usually results in divorce. The husband only has this right, and he needs no process of law. It is enough for him to say, "You are divorced," and the wronged first wife must obey and leave home and children.

A girl is brought up with the idea that she has nothing to do with love. It is a shame for her to love her husband. She dares not do it if she would. What he asks and expects of her is, to tremble before him and yield him unquestioning obedience.

The fourth chapter of the Koran contains this verse: "Virtuous women are obedient, . . . but chide those for whose refractoriness ye have cause to fear, . . . and scourge them." Hence wife-beating, and that in the most heartless, brutal manner, has always and everywhere been characteristic of Moslem domestic life.

Dr. Jessup, in his interesting book, "Women of the Arabs," says: "One of my Moslem neighbors once beat one of his wives to death. I heard her screams day after day; and finally, one night when all was still, I heard a dreadful shriek, and blow after blow falling upon her back and head. I

could hear the brute cursing her as he beat her. The police would not interfere, and I could not enter the house. The next day there was a funeral from that house, and she was carried off and buried in the most hasty and unfeeling manner. Sometimes it happens that the woman is strong enough to defend herself, and conquer a peace; but ordinarily when you hear a scream in the Moslem quarter of the city and ask the reason, it will be said to you with an indifferent shrug of the shoulder: 'That is only some man beating his wife.'

Woman is looked upon as simply "*a thing*;" and a Mohammedan husband, if he chances to speak of his wife, will beg your pardon for alluding to "*so vile a thing*," or "*so abominable a subject*."

Mr. Glenny, Secretary of the North African Mission, relates that when in Morocco he asked a man what price he would pay for a good wife. "Well," the man replied, "about the same as for a mule,—about £12 or £14."

Mohammed affirmed that when he had a view of hell, he observed that the greater part of the wretches confined there were women.

An American missionary employed a Moslem Sheikh to give him lessons in Arabic. When the missionary's wife passed through the room in which they sat, the Sheikh turned his head away and spat towards her with an expression of greatest contempt. Outrageous as the act was in the eyes of an American, it was the customary thing from time immemorial for a Mohammedan.

No Moslem husband is ever seen walking with his wife. Indeed, when absent, it is too degrading for him even to address a letter to her; he invariably writes to some male member of the family.

The boy grows up with the idea that woman is a vile, contaminating thing, and it is therefore no wonder that her position is such a low, humiliating one in Moslem domestic life.

The father has the power of life and death over his daughter. She rarely remains unmarried until she is sixteen. She is frequently married at ten, becoming the sad child-wife of a brutal husband who will in all probability divorce her before she is twenty. The key-note to woman's life in Mohammedan lands is given in the old Arab proverb: "The threshold of the house weeps forty days when a girl is born."

Dr. Post, of the Syrian Protestant college at Beyrout, well said at the London Conference in 1888: "No race has ever risen above the condition of its women, nor can it ever be so in the history of the world. The boy is father of the man, but the woman is mother of the boy; and she determines the whole social state, not only of her own generation, but of all the generations that are to follow."

Women of Christian lands, what blessings are yours through the Gospel of Christ! He treated woman with infinite compassion and tenderness, and with a dignity that ennobled. How different His teachings from that of Mahomet:—"Whom God hath joined together, let no man put asunder;" "Husbands, love your wives, even as Christ also loved the church and gave himself for it;" "Let every one of you so love his wife even as himself."

As in Pagan, so in Mohammedan lands, woman's degradation is deepest and her sufferings most intense. Only the Gospel of Jesus Christ can alleviate those sufferings and elevate those millions of our down-trodden, degraded sisters. Nothing can be more Christ-

like in the woman of our own more favored land than to pray and toil for the redemption of these sorrowful millions.—*The Missionary.*

—Accompanying Rev. J. P. Moore and his wife was Mr. Kadono Chokuro, a Japanese young gentleman who for several years was under Rev. Moore's especial care and instruction, and part of the time an inmate of his home. It is pleasant to meet him as a fine, educated Christian gentleman. We have in him an illustration of what Christianity can do for the Japanese. He has devoted himself to the study of civil engineering, and carried off high honors in his home institutions. He comes to this country to seek a higher proficiency in his profession, and was fortunate enough to secure a remunerative position in the employ of the Pennsylvania Railroad Company, in Philadelphia.

The Prospect Before Us.

As we have had occasion heretofore to remark, the reasons why the Board is so importunate for an increase of contributions is because of the growth of our work in Japan. Hitherto it has been largely preparatory. With the removal of the incubus of debt, and the addition to our teaching force, we will, after the return of Rev. Moore, be fully equipped for effective work for some years to come. Of the seventy-six students now in our Training-school some forty are candidates for the ministry; and the prospect is that that number can be readily maintained, or even increased. Each year some will be completing their course and going forth as active laborers in the field.

It is plain, then, that in a few years we will have quite a band of native laborers scattered over the territory

allotted to our Mission. Then, with a force of from fifty to seventy earnest laborers, whose success, judging from our past experiences, will yearly bring hundreds and even thousands of souls to the feet of Jesus, will our Church be permitted to rejoice in the Lord, and see whereunto a small beginning commenced and carried forward in faith, will, with the Divine blessing, grow.

Rapidly will the congregations grow self-supporting, while the aid which the Board will have afforded while this is being attained, will not exceed from ten to twenty yen, or about eight to sixteen dollars to each pastor. How should we press forward to this glorious consummation!

—Miss Hollowell, under date of Oct. 24th, at Vancouver, reports herself very well, after a pleasant trip across the Continent. She reached Vancouver Oct. 23d, at 11.30 P.M., and expected to go aboard of the "Empress of India" about 1.30 P.M., Oct. 25, 1891.

—*Later*: A cablegram informs us that Miss Hollowell landed at Yokohama, Japan, on Sunday, November 8th. Let all the Church say, Thank God!

—The receipts of the Treasury for the month of October were \$1353.99. This is \$473 less than last month.

Japanese Stoicism.

THERE is in some sort an element of fatalism in the Japanese character. In this respect it contrasts sharply with our American nervous and often boisterous demonstration under restraint.

On one occasion a Japanese gentleman was very desirous of reaching the railroad station in time "to catch the train." He was riding in a jinrickisha, and the jinrickisha man was ex-

erting himself to his utmost, shouting lustily to the gate man, as he was but a short distance off. But, the time expiring, the gate closed just before he reached it.

The traveler, instead of springing out and rushing to the closed gate and trying either to force his way in or to induce the keeper to let him in, or, failing, to give way to loud and even sulphurous language, stepped out of the vehicle with the proverbial Japanese expression, "*Shi-kata ga nai*," of which our saying, "there is no help for it," is the equivalent, and calmly accepted a wait of some six or eight hours for the next train.

This was no doubt wise under the circumstances, but it was not American.

The Success of Foreign Missions.

ANY person who has access to the periodicals of the several Mission Boards in the United States, must have noticed that in nearly every case there is a most urgent appeal for an increase of contributions, while perhaps the majority of them are lamenting the existence of onerous indebtedness. Why is this? Has there been such a sad falling off of contributions? Has the work grown more costly? Or has there been unwisdom on the part of the Boards in extending their fields of labor without adequate means?

Not thus has the present state of things been brought about. One cause has been operative in the case of all of them, and in each has produced the same results, where an increase of monetary resources has not been forthcoming. If we will study the history of our own Board, we will find an explanation which is equally true of others.

When we first established our Mis-

sion in Japan, we sent out one missionary. He had not yet fairly got to work, after the study of the language, until it was discovered that one man could not possibly meet the necessities of the case without the assistance and co-operation of a second man. A second was accordingly sent out. But provision was thus made only for the male population; and if we were to realize the idea of a mission which would Christianize the people, we must reach the family. This required a provision for directly reaching woman. Hence arose the necessity of sending out lady missionaries. Accordingly, Misses Poorbaugh and Ault were sent out. So it was discovered that to do effective work, instead of one or two missionaries being sufficient, at least four were necessary.

The four betook themselves diligently to work, when it very soon appeared that if the Girls' School, which the ladies speedily established, was not to drag out a feeble and stunted existence, a suitable building must be provided. So the erection of a building for that school followed as a necessity.

Meanwhile our male missionaries betook themselves to evangelistic work, establishing congregations as God blessed their labors with converts, and planting preaching points in the neighboring towns and villages; and their hearts were made glad in witnessing the work of the Lord prospering in their hands. Very soon however the very success in which they were rejoicing became a burden to them. It was growing beyond their ability to meet its multiplying demands upon their time and strength. They must have help, and as their experience taught them, it must be native help. Hence the imperative necessity of a training-school, and the

attendant necessity of at least two additional teachers. As a result, Revs. Hoy and Schneder were sent out. Then followed the erection of the building now happily completed, but unhappily not yet fully paid. Recently the school opened its new term in its most convenient building, with extended curriculum, and with seventy-six students. And now again our missionaries find the requirements upon their strength beyond their ability to sustain, and a new necessity confronts the Board, namely, to send out another man.

What does all this history mean? It means that God has blessed our labor beyond our thought. He made it to *grow* and it is still growing; and the home Church failing to keep step with God's leadings, has caused the shortage, for the supply of which the Board, in God's name, now cries out to the Church. And it is to arouse the Church to an active response to this call, that the Board, at the request of the Mission, called Rev. Moore home on furlough a year earlier than it intended.

The same general state of things in the wide mission field of the world, is the reason the Boards are so earnestly calling for larger contributions. It is the Holy Ghost who is causing the necessities which prompt the numerous calls. No, the glorious work of winning heathen souls to Christ is not going backward, but is going forward so rapidly that the Church at home has not yet caught the quickened step. God grant that it may soon attain to a double quick, and run to hasten the coming of the Lord.

Miss Hollowell's Departure.

WE mentioned in the September number of the MISSIONARY GUARDIAN that Miss Mary C. Hollo-

well expected to sail for Japan on the 8th of October. In consequence of finding company, Rev. Ickes and family, missionaries of the Methodist Church returning to China, she postponed her departure, and sailed from Vancouver October 25th.

Many warm wishes and many heartfelt prayers followed her as she tossed upon the broad Pacific; and one grows almost impatient at the long waiting which must be endured before a letter from her can reach us.

As stated on page 377, a cablegram from Yokohama, Japan, gives the good news that she reached that port on schedule time, namely, November 8th. No doubt she was there met by one or more of our missionaries and escorted to Sendai. What a meeting that would be! What rejoicing in the Mission! What thanksgiving at family worship! Let us try to appreciate the joy, and join in the song of thanksgiving. Let the whole Church now awaken to new zeal and activity in this interest.

For the first year she will devote pretty much all her time and attention to the acquisition of the language; and as she has already shown great facility in the acquisition of languages, we confidently anticipate that she will make rapid progress. She is now able to teach Latin, Greek, French and German, besides her native English; and if we mistake not, her indomitable pluck will enable her to talk in Japanese in a year or two.

An Hour with Mrs. Moore.

IT was our privilege to spend a social evening in Mrs. Moore's company. She did not give us a *formal* parlor talk, and yet, withal, it was a parlor talk of the most entertaining and instructive sort. She excels as a conversationalist, and is brim full, both in mind and heart, of incident, observa-

tion and experience. She has a fund of information which will be intensely interesting to ladies; and we assure them that they will account it a great privilege, as well as an entertainment, whose opportunity it may be to pass an hour in her society.

She gave much of her time and strength in visiting the poor and the sick; and many a sufferer in those poorly-equipped and sadly-managed hospitals repaid her for her tender and helpful ministry with that expressive smile of gratitude which only the face of a relieved sufferer can wear, and her sympathizing heart was made glad, and she felt herself repaid.

Her activity and diligence in labors among the down-trodden and the degraded and the squalid poor attracted the attention of some of the better classes, and they extended to her their recognition and cordial approbation. Thus did she cause her light to shine, and the Japanese saw her good works. She preached the love of Christ perhaps more effectively by her works than she could have done by words.

No doubt the ladies of the Church will arrange to have Mrs. Moore meet with their Societies, and give them parlor talks; and we venture to say that an evening's enjoyment of her instructive conversation will make every one present feel that the defraying of any expense which her visit may have incurred will be a small return for the pleasure afforded.

Endowment of a Scholarship in the Sendai Training School.

AT the meeting of the Eastern Synod at Harrisburg, Pa., Rev. C. U. Heilman announced that he was authorized to say that there is in readiness to be paid over to the treasury of the Foreign Board one thousand dollars as a permanent endowment of

a scholarship in the Training School at Sendai, Japan, as soon as the remaining indebtedness on the building and the \$5000 borrowed by the Board shall have been paid.

It will be interesting to the readers of the *MISSIONARY GUARDIAN* to learn the exact balance unpaid, resting upon the Seminary building. A recent statement from Rev. Hoy gives us the figures. The contract price was 9000 *yen*. Of this 4831 have been paid, leaving a balance unpaid of 4166 *yen*. The value of the *yen* depends upon the price of silver. On one of the payments the *yen* cost us a fraction over 88 cents gold; on the last payment we made the *yen* cost us a fraction less than 80. Estimating the *yen* at the last price paid, it will require about \$3300 gold to liquidate the debt. This estimate includes \$144.61 extras.

The liquidation of this incumbrance is of prime importance to the successful prosecution of our work. It stands now as a barrier in our way. It presses a distressing burden upon Rev. Hoy, while it is a hindrance to the inflow of much needed funds into the treasury. We learn that the remark has been made by members of our Church that they object to contributing money to pay a debt! They say it is like "paying for a dead horse." We beg leave to say to them that in this case the horse is very much alive, and exceedingly vigorous in the bargain. This debt was not contracted in trying a questionable experiment which resulted in a failure. Had that been the case, then it would have been a "dead horse"; but there the building stands this day, one of the finest of its kind in the Empire of Japan, occupied by nearly double the number of students we had before its completion. It is an established, successful and permanent enterprise, and the question is,

who will invest in its stock? Only about \$3300 of the stock remains to be taken, and the subscription books are now open.

Will it pay? demands our American spirit of thrift. We let the word of inspiration answer, "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will He pay him again." How do you like the security?

The Worst Earthquake.

"I WAS astonished," Sir Edwin Arnold said, "by the news of such a terrible earthquake in Osaka and Nagoya. Never, if memory serves me, has an earthquake visited that region before.

"The usual scene of seismic disturbances is in and around Tokio, and islands near the capital are pointed out as their foci. Near there is also the great volcano of Fugisan. Thirty years ago 20,000 persons are said to have perished by earthquake and flood, but this recent loss is evidently greater. Osaka and Nagoya are busy, populous cities.

"Nagoya is about two hundred and fifty miles from Tokio, and on the south coast. A railway runs between it and Tokio. The country abounds in hills, many of them volcanic, and no doubt fires underlie the ground. It was here that last year the Japanese troops executed their military maneuvers under the eye of the Emperor. It is a large city, of wide, well-planned streets, and a population of 120,000. The principal occupation of its inhabitants has been the production of silk and cotton woven goods, and it is very famous for its porcelain.

"Osaka is a very rich and prosperous manufacturing city on the border of a river that leads to the sea. It is

not so much damaged, I imagine, as Nagoya.

"The great danger in earthquakes is due rather to fire than to any commotion. The houses are usually only one story high, and are of thin wood-work and paper. A bad earthquake usually shakes down these fragile houses, and, as every one contains a fire-box and a petroleum lamp, a general bon-fire is the result. Light earthquakes are so common in Japan they attract little notice. They begin with a little commotion, twice or thrice repeated. The vibration increases and a roar follows. When you begin to wonder what is about to happen it ceases and all is quiet. To guard against these frequent shakings the Japanese have invented an ingenious contrivance:

"In my house at Azava, the column of cherry which supports the roof was pivoted under the floor to a stone like a cup, so that the earthquake did not cause it to tumble down, but only made it oscillate. An earthquake door has also been invented, which is fastened to a strong, massive joint which slips along the beams. Thus the danger of being struck down in the doorway is removed, but the danger arises chiefly from the ignition of the ruins, as I have described. The consequent floods, too, are very destructive. The earth is lifted by the shock and a huge wave swells in from the sea upon the city on its border."—*Pittsburg Dispatch*.

"I am a Son of God."

HENRY M. STANLEY tells that once, in the heart of Dark Africa, a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gun; it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name,

and could hardly find his voice or say a word, only, "I am a son of God, I would not steal!" This he repeated again and again. It was all he could say.

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the missionaries laboring in that region, and he accordingly gave him the gun, and allowed him to go, while they pursued their way.

At the next station where they stopped they found the gun waiting for them. It appeared that the gun had probably been lost. This man had found it, and when he was set free he at once went with it to the missionary for instructions, and by his directions it was sent where Stanley would get it.

But what a light must have touched that darkened son of Africa, who, though brought up in all vileness and theft and sin, had come to realize the glorious dignity of a divine paternity, and say, "I AM A SON OF GOD; I WOULD NOT STEAL!"—*Missionary Review*.

The Growing Work.

Two of the great Missionary Societies of America have recently closed their annual accounts, each with a debt. This is not because the receipts in either case have been less than in previous years, but because the demands of the work have been greater. The American Baptist Missionary Union finds itself burdened with a debt of \$61,000, and the Presbyterian Board with a debt of \$18,000, which is \$60,000 less than the debt of the previous year. Yet the receipts of the Presbyterian Board were greater by \$148,000, including \$43,000 especially contributed for the debt, than those of the previous year.

These facts furnish new illustration of what we wish could be understood

by our churches, namely: that a growing work necessitates increased contributions, and that so long as the blessing of God rests, as it does, upon the laborers in the field, it is impossible to carry on missions at the old rate of expenditures. — *Missionary Herald*.

Missions and Commerce.

At one time it was thought that the money given to the cause of missions was wasted. No intelligent man thinks so now. England gives more for missions than all the rest of the world combined; but English commerce has gained ten pounds for every pound England has invested in missions. Christianity and commerce go hand-in-hand. The Gospel is God's power to save from sin, and from all the imbruting and degrading consequences of sin. The Gospel underlies our commerce and our civilization as a root underlies a plant.

A. McLEAN, D.D.

Little Heathen Girls.

There are bright little girls in the islands of the Pacific. One of them at Ruk, Micronesia Mission, when told that school would begin on the next Monday, said to Mrs. Logan, with an expression of great delight: "I am glad, for my head is aching with so much ignorance."

The Bihe missionaries often saw the little, unclad, native African girls carrying an ear of corn on their backs. This is just where the women carry their babies, but it had not occurred to the missionaries that the ear of corn served as a doll, until they noticed that one little girl had the tassel of the corn braided and strung with beads. The missionary's wife asked her if that was her baby, and she said "Yes."—*New York Evangelist*.

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of
the Bi-synodic Board of Missions.

—The W. M. S. of Lancaster Classis, Ohio Synod, had a very interesting meeting in Stoutsville, O., too late for notice in the last issue. The reports were specially cheering. The Society will now educate a Japanese girl in our school in Sendai.

—The report on the state of religion adopted by the Eastern Synod made special and appreciative mention of the helpful work done by the Women's Missionary Society of the Synod.

—This is the last issue of the year. It is no small matter to prepare nearly 400 pages of suitable reading for men, women and children of many tastes and wants. May the Lord accept and bless what has been done in His name! Christmas greetings to all.

—The editor finds it impossible this month to give the reports of the various W. M. S. and other missionary items at such length as is desirable. He has been obliged to reduce the communications so kindly and carefully prepared.

—The Pittsburgh Synod declares itself gratified with the management of the home mission work under the General Board; approves the policy of founding missions in large cities and growing towns; commends the MISSIONARY GUARDIAN to the people; apportions \$4500 for home missions, and \$500 for church-building; commends the Hungarian missions to the attention of pastors and people; suggests to the Women's Synodical Missionary Society the propriety of concentrating their efforts upon the foreign mission work; and urges the formation of auxiliary Societies in every congregation.

—The Eastern Synod with nearly 87,000 members, paid last year nearly \$79,000 for benevolence, an average of 90 cents a member.

—Our German brethren in the Synod of the Northwest are discussing the question of a German General Synod as a head for their German Classes and Synods, and one reason for it is, that they may the better develop and carry forward their missionary work.

—Treasurer C. M. Boush acknowledges the receipt of \$15 from the Missionary Society of Mount Pleasant, Pa., and \$25 from the Society of Christian Workers, First Church, Greensburg, Pa., per Mrs. C. T. Barnhart, treasurer of W. M. S. of Pittsburg Synod, for Hungarian Work.

—At South Bethlehem, Pa., Rev. N. Z. Snyder frequently ministers to some of the one hundred Hungarians that work there. He baptizes their children and marries their young people; and in October twenty-five of these foreigners were at the Lord's table. The officers of the congregation have granted them the use of the church, and on alternate Sunday afternoons they hold a service in their own language, one of them conducting the service and reading a sermon.

—*The Independent* of November 5th has over twelve pages of most valuable matter on the home missionary work of the Protestant Churches of the United States; and these monthly instalments of missionary news alone make that paper worth its price to the Christian family, \$3.00 a year. Address *Independent*, 251 Broadway, New York.

—*Bible Light on Mission Paths* is the name of a book of nearly 200 pages published by the Presbyterian Board of Publication, 1334 Chestnut Street, Philadelphia, at 30 cents a copy. It is a series of Bible readings, giving the

full text, suitable for use in missionary meetings. Though not a hymn-book, it contains also fifty hymns. Part First is arranged for one voice, and Part Second for several; but both are easily changed to any other form.

—The Mission House at Sheboygan, Wis., has over 100 students.

—MARRIED.—At Cambridge, Ohio, October 7th, 1891, missionary A. S. Weber to Miss Lora Jefferson.

—At a meeting of the W. M. S., of Goshenhoppen Classis, much work was found to have been done, or at least fairly begun, the treasurer having received over \$165, half for home missions and half for foreign missions.

—The Missionary Society of West Susquehanna Classis is now six years old. The sixth yearly convention met in Rebersburg, Pa. The following topics were discussed: "How to consider Classical apportionments for missions;" "The history of benevolence in West Susquehanna Classis;" "The mission of the country churches in the evangelization of the World;" and "Should foreign missions be supported by apportionments on Classis?"

W. M. S. Eastern Synod.

THIS Society held its third annual meeting Oct. 23d, 1891, in the lecture room of Salem church, Harrisburg, Pa. The morning and afternoon sessions were devoted to business.

The treasurer, Mrs. Mosser, presented an itemized report of contributions from the different Classical Societies to the cause of home and foreign missions: Receipts, \$1590.76; disbursements, \$1257.52; balance in treasury, \$333.24. All Classical Societies within the bounds of Eastern Synod are requested to send all their moneys through the Synodical treasurer or send her duplicate receipts from recipients of moneys otherwise

paid out. One-half of the funds pledged by Classical Societies are to be sent to the Synodical treasurer by April 1st, 1892, and the other half by Oct. 1st, 1892.

The following officers were re-elected: Mrs. Mary G. Heitshu, Lancaster, Pa., Pres.; Mrs. Sarah E. P. Mosser, Reading, Pa., Treas.; Mrs. J. F. Unger, Phila., Pa., Cor. Sec.; Mrs. A. G. Mory, Boyertown, Pa., Rec. Sec.

The Society pledged itself to raise \$900 during the year, \$400 towards Miss Hollowell's support, \$300 for Steelton mission and \$200 for Hungarian missions.

Resolutions were adopted, acknowledging God's hand in the work of the year, favoring the closing of the Columbian Exhibition on the Lord's Day, favoring all well-directed efforts in temperance reform, and thanking the people of Harrisburg for generous hospitality.

The Society visited the mission church at Steelton, three miles below Harrisburg, because to this \$300 a year are paid by the Society, and they came away delighted.

Of the public meeting nothing need here be said, as assistant editor Barkley tells of it in his pages.

Western German Board.

This Board of Missions represents the two Western German Synods. The new organization is: President, Rev. M. G. I. Stern; Secretary, Rev. M. Vitz; Treasurer, Rev. C. Baum. Several missions are vacant. One was enrolled. The congregation in Toledo, Ohio, will itself found and support a mission. The Board re-elected the Executive Committee, consisting of President, Secretary and Rev. C. Schaaf.

Synod of the Interior.

This youngest Synod of the Church is almost entirely missionary ground. At its late meeting it resolved to establish a theological department in Wichita University so soon as the way is open, which means the education of western men for western work.

Its Board of Missions has had three missions under its care, and an income of nearly \$1000. The Synod voted to transfer its missions to General Synod's Board, so soon as possible, and also requests the Bi-synodic Board to transfer to the General Board at least the missions within the bounds of that Synod.

The Synod takes great interest also in foreign missions, and asks the General Synod to make apportionments for this as for other work.

First Anniversary.

THE Missionary Society at Annville, Pa., Rev. Dr. J. E. Heister, pastor, celebrated its first anniversary October 31. The church was tastefully adorned with plants and flowers; and an interesting program of music, addresses, essays and recitations was rendered.

The collection was \$7.32. This amount added to what was realized during the year made the total sum of \$95.75, the measure of the success of the Society financially.

Twenty-six MISSIONARY GUARDIANS are in circulation.

The Society numbers about forty members. What is especially worth noticing is that the Sunday-school and church contributions have not been lessened, but on the contrary they have rather increased.

Some congregations in Lebanon Classis have not yet organized such Societies. From our experience we feel that they are depriving themselves

of many blessings, and at the same time losing golden opportunities which may never again return to them.

MRS. GEO. W. STEIN.

W. M. S. of Ohio Synod.

MET in the Congregational church, Bellevue, Ohio, during the session of the Synod. Every Classis in Ohio Synod has a Society. By means of blanks for reports the work will now be systematized and made uniform in all the Classes. Mrs. S. B. Yockey is chairman of a committee to prepare such blanks, and the President of the Society is to see that they are duly distributed. The amount raised by the Societies of the Synod was \$4,135; but the Synodical Society protested against the practice of using these funds for other than strictly missionary purposes. Mrs. S. O. Eggert was appointed to take charge of a column in the *Christian World* in the interest of the Society.

At an evening meeting papers were read as follows: "Woman's Work in the Church," by Mrs. E. M. Black; "The Progress of Missionary Work," by Mrs. J. H. Albright; "The Duty of the Stay-at-Homes," by Mrs. A. D. Freeman; "Missionary Societies as a Means of Development," by Mrs. W. H. Shults; "The Regions Beyond," by Mrs. A. K. Zartman.

The following officers were elected: President, Mrs. A. K. Zartman; Secretary, Miss Hattie Wilt; Treasurer, Mrs. C. O. Knepper; Executive Committee, the Board of Officers, and Mrs. O. A. Hursh, Mrs. A. D. Freeman, Mrs. H. T. Heller.

Income for October.

Bi-synodic Board.

For missions	\$1464
For church-building	\$ 31

Board of Foreign Missions.

For the general work	\$1354
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December.

Bible Reading—Jesus Christ, our Prophet, Priest and King.

Subject for Prayer—That every tongue shall confess that Jesus Christ is Lord.

Topic for Study—Islands of the Sea.

W. M. S. of Lancaster Classis.

Met in Lancaster, Pa., October 1st, 1891. Delegates from fourteen congregations reported. A sketch of Miss Hollowell and her farewell address were read. Rev. J. P. Moore made a short address. The treasurer reported that \$100 had been paid to the Synodical Society, and \$40 were voted to Hungarian missions.

The officers of the society are: President, Mrs. Rev. D. W. Gerhard, of Lancaster; Vice-president, Miss Susan K. Keener; Secretary, Miss Mary Graeff, of Harrisburg; Corresponding Secretary, Miss Jane M. Powers, of Lancaster; Treasurer, Miss Anna L. Nissley, of Hummelstown.

Quarterly Meeting.

The Executive Committee of the W. M. S. of Schuylkill Classis held a delightful meeting in the First church, Reading, Pa. Rev. Dr. Bausman delivered an eloquent address, in which he showed the great good the Women's Missionary Societies *have* been and *are* doing, referring especially to the fact that they are at present sending forth into Japan another lady missionary, Miss Hollowell, to whom he paid a glowing tribute, who, though so young in years, was ready to devote her entire life to the heathen in Japan.

During the present Classical year \$500 are to be raised, if possible; and this Society will not likely fail in this purpose, for they have experience as well as zeal.

W. M. S. of Pittsburgh Synod.

This body held its sixth yearly meeting at Scottdale, Pa., thirty delegates being enrolled.

The Society pledged itself to raise \$1000 during the year—\$100 for Hungarian missions; \$250 to help pay Miss Mary Hollowell's expenses; and the rest for foreign missions in general.

The Societies that could not be represented by delegates sent in their reports which were heard with pleasure, and it encouraged the Society to have even this evidence of their interest in this meeting. The treasurer reported \$191 for home missions and \$465 for foreign missions.

The following are its officers: President, Mrs. P. Keil, 963 Liberty St., Pittsburgh, Pa.; Rec. Sec., Miss Welshons, Butler, Pa.; Treasurer, Mrs. C. T. Barnhart, Greensburg, Pa.

Executive Committee Meeting.

The Executive Committee of the W. M. S. of East Susquehanna Classis, meeting at Catawissa, Pa., October 1st, found its work in good condition. Three new Societies were organized during the last quarter, namely, at Catawissa, Mt. Carmel and Millersburg. The Society at Sunbury was reorganized. The Corresponding Secretary reported that communications had been sent to all the pastors of Classis asking the assistance of the ladies of the congregations in the noble work. Favorable replies with pledges were received from some of the pastors, others refused, or declared inability to assist, while five did not reply at all. In the evening a public meeting was held at which an interesting programme was rendered. The next meeting is to be held at Shamokin January 7th, 1892.

THE CHILDREN'S PAGE.

Christmas Glory.

Do you wish you could keep your watch by
night,

Like the shepherds of Bethlehem?

Do you wish you could see a glory-light,
As it shone in the sky for them?

Have you kept your watch in the fields afar,
Where the heathen in darkness dwell?

Have you watched in the East for the rising
star,
That shall lead to Immanuel?

Have you seen how the Gospel of God's good-
will

Is spreading through heathen climes?

Have you heard how they call on the Lord,
until

It is sweet as the angel chimed?

I tell you the Christmas glory *now*

Is a thousand times more bright

Than the glory that shone so long ago
On the first glad Christmas night.

The earth shall be full of the knowledge of God!
It is blessedly drawing near!

And peace on earth, good-will to men,
Shall come with the Lord's New Year.

—*Good Times.*

Not Empty-Handed.

ONE day when the Rev. Isaac Dooman celebrated the Holy Communion in Nara, a large number of Japanese Christians were present. Among them was a young convert who was studying in a government school to become a teacher. He wished very much to receive the Holy Communion, but was unwilling to do so without making an offering. As he had no money, he reverently laid upon the plate a white kerchief resembling crape. It was decorated in one corner with the picture of a man fishing near the shore, and it also displayed, in Japanese characters, the name of the donor.

Mr. Dooman was pleased and much impressed with the offering, and on inquiring of the treasurer, learned the facts already mentioned. He sent the

gift to this country, believing that the story and the lesson it teaches would be appreciated by those interested in foreign missions; and the Dean of the General Seminary in New York has accepted it for use at the Holy Communion in the Chapel of the Seminary.

—*Young Christian Soldier.*

Only one, but not alone.

A FEW years ago some Americans in India had a Fourth of July dinner, when Gen. Merrill, the American Consul, responded to the toast: "The American Republic," giving his conception of the relation of the American people to the missionary.

"I remember years ago when on military duty among the mountains of Georgia, making the rounds of the picket posts about two o'clock one tempestuous winter morning. On a rocky eminence the form of a lone sentinel was outlined against the cloudy sky, and this thought flashed through me with a pain akin to agony: Poor soldier shivering in the driving sleet, how can you hope to crush the great rebellion? As quickly came the reflection, Ah, he is but a link of a great chain reaching from the Rocky Mountains to the Atlantic Ocean, and back of him are the regiment, the brigade, the division, the corps, the army, and linked to these the gray-locked fathers and the silver-haired mothers praying to the mighty God who has decreed that the right shall prevail.

"A similar feeling of sadness comes over me at the sight of a missionary alone among the millions of heathen in the far-away land; but instantly arises a vision of tender mothers kneeling, of earnest fathers praying, of children in the churches lifting holy hands to heaven, of heroes who, believing in the brotherhood of man, make the American Republic great,

and I seem to hear this message for the toiling exile: The republic will stand by you, whether it be for years or for centuries, till the long promised day when the earth shall be full of the knowledge of the Lord.—*Gospel in All Lands.*

How He Learned to Give.

THE late William E. Dodge, of New York, was one of the most liberal givers of the present generation, and his contributions for Christian benevolence amounted to hundreds of thousands of dollars. The Rev. T. Edwards tells how, in his youth, he learned to give, as follows:

Henry Obookiah had come from the Sandwich Islands to this country, and was placed at Cornwall in school, there to be educated for the ministry, that he might go back as a preacher of the Gospel to his native land—a plan which was frustrated by his death in 1818, though the interest his career had awakened led to the establishment of the Sandwich Island Mission.

Young Dodge, then quite a lad, was at this same school at Cornwall, and having been prayerfully trained by a faithful Christian mother, was deeply interested in the story of Obookiah and in his plans for doing good, and anxious to do something to aid them. Having, like most schoolboys of those days, but limited means, he scarcely knew how he could carry out his wishes and intentions; but finally proposed to one or two of his associates that they should take their little pocket-money and buy potatoes and plant them, and in the fall sell the crop and give the proceeds for the benefit of Obookiah or the mission.

They did this. "And," said Mr. Dodge, as in later years he told

the story, "from that day it seemed as if everything I touched prospered."

Beginning at this early day, he all his lifetime recognized his stewardship to God, and endeavored to be faithful to it. And all his lifetime he was singularly prospered; and though his gifts were numerous and most liberal, the bestowments of Providence were larger still.—*Gospel in All Lands.*

God's Work Must Be Done.

"A missionary in the West Indies having called on the colored people for a little help in spreading the Gospel, a negro with a wooden leg came forward, and pulling from one pocket a parcel of silver, said, "That's for me, massa;" and another parcel from another pocket, "That's for my wife, massa;" and still another (in all thirteen dollars), "That's for my child, massa."

When asked by the missionary if he was not giving too much, he said, "God's work must be done, massa, and I may be dead."

Let us do and let us give now what we can, for the night cometh. May the example of this poor man move us all to more earnest work.

How to Pray It.

WHEN you pray "Thy kingdom come," pray it with the kingdom before your eye. Think of the wide field that is widening, the great work going on and yet to be done, the loud call for help that comes to every Christian; and with these things in mind, make your request to God, "Thy kingdom come," and likely it will have new meaning for you, as you lay upon the altar your offering toward making it come.

VOLUME I., 1891.

THE
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A MONTHLY MAGAZINE

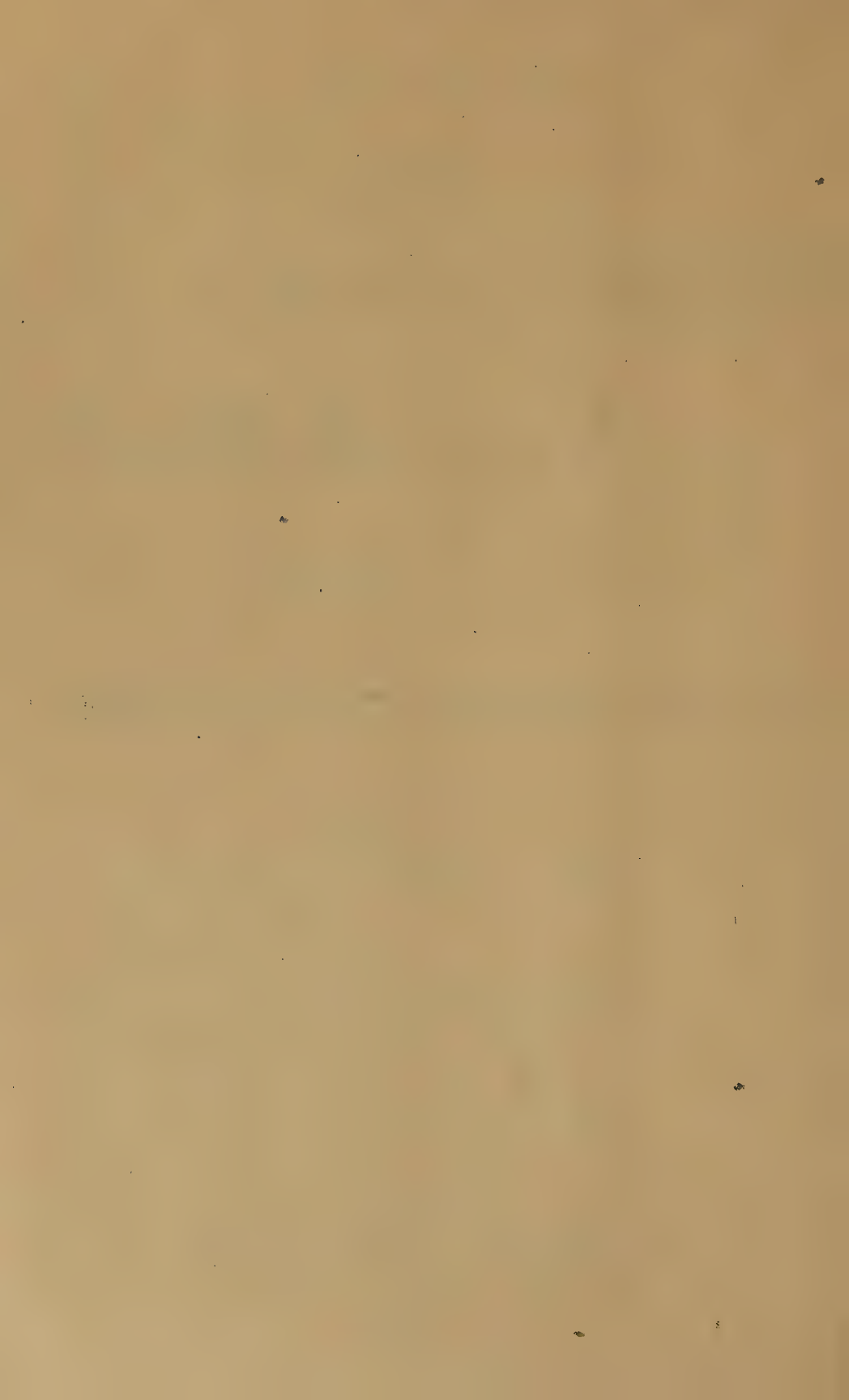
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

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
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
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